

संस्कृत (संस्कृत) में संस्कृत

## Characteristics of a saintly devotee (*sajjana*)

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—By Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhūpāda

### 3> संस्कृत

3> A Devotee is the Epitome of Truth (*satya-sāra, thoroughly truthful*)

The article *Sajjana—Satya-sāra* (A Saintly Devotee is the Epitome of Truth) was written by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhūpāda and published in *Sajjana-toṣaṇī*, Volume 20, Issue 4 in 1917. Continuing with his elaboration on the twenty-six qualities of a devotee, Sarasvatī Ṭhākura discusses what is relative and absolute truth.

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The third characteristic of saintly devotees is that they are ‘*satya-sāra*’ (thoroughly truthful or the epitome of truth).

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संस्कृत

Those exalted persons who never deviate from truth in body, mind, words and action are known as *satya-sāra* (the embodiment of highest truth).

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Human beings who abandoned the path of *satya* (truth) are known as *asādhū* (dishonest persons) or *avaiṣṇava* (nondevotee).

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Only the noble saintly devotees (*sajjana*), in other words, pure Vaiṣṇavas, are the embodiment of truth (*satya-sāra*).

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Those who know untruth to be futile and useless for devotional service (*asāra*), and becoming free from duplicity or hypocrisy or by becoming sincere, only accept the truth as essential, are known as the embodiment of truth (*satya-sāra*).

Ascertaining the existence of characteristics of various objects through worldly objectivity is what people call the concept of truth.

The existence of an object's properties that is ascertained or understood through worldly detachment, people designate as 'truth'.

Taking shelter of mundane neutrality, the realization of the existence of the nature of an object is accepted by people to be the truth.

But when the unfavorable emotions such as lust and anger are dispelled, he clearly understands that his formerly experienced perception of truth was a digression from the path of Absolute Truth.

In the early ages of human civilization, there was a significant lack of achievements and discoveries in the field of modern inert (material) science.

A man full of lust and anger, driven by his immediate impulses, may experience a truth that serves only as an immediate truth (*tātkālika-satya*) for him.

The truth which is realized by people who possess lust, anger etc. and are impelled by their momentary instincts, may only be a relative truth.

On reviewing the history of concepts about dull objects of ancient Greek scholars, Chinese sages, and Indian seers, it appears that what they had experienced as truth has been reversed in many aspects today.

If we analyze the conceptual history of the ancient Greek scholars, the academics of China, and the Indian scholarly section in relation to the material objects, then we see that their conception of what they experienced as truth has changed to a great degree in many cases.

Until a person takes advantage of the previous knowledge and experiences of human society, his realization as to what is truth remains very limited.

The perception of an uneducated person and the realization of truth of a person filled with lust and anger are changed by the influence of education.

The conception of truth to an uneducated man, or a man under the sway of lust and anger is changed by the influence of education.

The perception of truth of an uneducated person and that of a person imbued with lust and anger are transformed by the influence of education.

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becoming expert in fruitive activities (*karma*), they attain mundane piety (*puṇya*).

Sometimes, in the pursuit of the fruits such as mundane religiosity (*dharma*), economic development (*artha*), and sense gratification (*kāma*), they become skilled in fruitive activities (*karma*) and attain mundane piety (*puṇya*).

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Sometimes, due to their desire to become liberationists (seekers of liberation, *mumukṣus*), they abandon both — sin (*pāpa*) and piety (*puṇya*) and become *māyāvādīs* (*impersonalists*) engaged in *ahaṅgraha-upāsanā* (worshipping Lord Kṛṣṇa thinking that they themselves are Lord Kṛṣṇa). [Note: “O Supreme Lord (Deva-puruṣa), Master of all opulence (*aiśvarya*)! Whatever You are, I am the same as that, and whatever I am, You are also the same.” This is *ahaṅgraha-upāsanā* and some *jñānīs* engage in the worship of Parameśvara by this type of sacrifice [*yajña*].]

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Such persons are known as *ajñānī* (ignorant), *ku-karmī* (miscreants attached to wicked activities) and *svecchācārī* (self-willed debauchees).

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The understanding of truth in each of these persons is misleading, incomplete, temporary, and mixed with undesirable elements.

The perception of truth for these persons is completely bewildered, incomplete, and a mixture of things that are fit to be abandoned.

Each of these persons has a conception of truth that is full of fallacious ideas, incomplete, temporary, and mixed with the undesirable thoughts.

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The conception of the transcendental devotees of Bhagavān Hari is not contemptible like that.

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They know that Bhagavān Śrī Hari alone is the Supreme Absolute Truth (*parama-satya*).

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When the living entities become averse to Lord Hari, their realization of Absolute Truth Śrī Hari's glorious name, form, qualities and pastimes nosedives.

At that time, their journey to understand the Absolute Truth prematurely ends with the realization of indwelling Supersoul. Sometimes they consider the impersonal *brahma-jyotī* (bright light) which covers the transcendental body of Lord Kṛṣṇa who is full of unlimited transcendental attributes and qualities to be the eternally abiding substance (*vastu*) and thus instead becoming full-fledged devotees of Lord Kṛṣṇa, they become *brahma-jñā* or knowers of impersonal Brahman which covers the charming smile of Śrī Kṛṣṇa's beautiful face.

[illegible]

When they fail attain the realization of localized Supersoul (Paramātmā) and the impersonal Brahman (*brahma-jyotī*), then they attempt to experience the truth by *bāhya-darśana* in the material world (*devī-dhāma*), which is the citadel of Goddess Durgā. For this, they take shelter of demoniac, insubstantial and useless philosophy of *vivarta-vāda* propounded by Ādi Śaṅkarācārya in his misleading commentary of *Vedānta-sūtras*. Moreover, they start regarding the dull material body crafted by *guṇa-māyā* (material energy of Lord Kṛṣṇa) to be ‘myself (my real self)’.

**[Note:**

### ***Bāhya-darśana:***

The term ***bāhya-darsana*** means the misconception that this world is meant for one's personal sense gratification.

***Devī-dhāma:***

The essential meaning of *tryadhīśvara* is as follows. In the scriptures, Śrī Kṛṣṇa is known to have three places of residence. One place is His inner quarters, Goloka Vṛndāvana, where He is eternally present with His mother, father, friends and beloveds. There Yogamāyā serves Him as a maidservant. Beneath this Goloka-dhāma is Paravyoma, also known as Viṣṇuloka. Śrī Kṛṣṇa's *vilāsa-mūrti*, Śrī Nārāyaṇa, and unlimited other forms reside there. This is Kṛṣṇa's intermediate place of residence. Below this Paravyoma is Śrī Kṛṣṇa's third place of residence, called *bāhyāvāsa* or *bāhya-āvāsa*, His external residence. It is situated in the material realm, across the Virajā River where countless universes (*brahmāṇḍas*) are present like chambers. This place is also called **Devī-dhāma**, or **Māyā-devī's dhāma**, and the living entities who are bound by *māyā* reside there. The material energy (*jagat-lakṣmī*), the shadow of the transcendental goddess of fortune (*rājya-lakṣmī*), protects the wealth of this world.

Śrī Kṛṣṇa is the Supreme Lord of these three places—Goloka, Paravyoma and the material universes. Both Goloka and Paravyoma are transcendental and are the divine opulence (*vibhūti*) of the *cit-śakti*. They are therefore called *tripāda-aiśvarya*, the opulence comprising three-quarters of the Lord's energy. The *vibhūti* of *māyā*, the material universe, is called *ekapāda-aiśvarya*. The opulence in Śrī Kṛṣṇa's transcendental *dhāmas* is three times that of the material world. His *tripāda-vibhūti* (the spiritual world) cannot be glorified in words. In the unlimited universes of the *ekapāda-vibhūti* there are countless Brahmās and Śivas, and they are called *loka-pālas*, eternal maintainers of the order of creation.

### ***Guṇa-māyā:***

Bhagavān Śrī Kṛṣṇa says in *Śrīmad Bhagavad-gītā*: “This external energy of Mine which consists of the three *guṇas*, and which bewilders the *jīvas*, is certainly very difficult to overcome, but those who take exclusive shelter of Me can easily transcend this *māyā*.”

The following question may be raised: “How can one become free from the delusion created by the three *gunas*?” In response, Śrī Bhagavān speaks this

*śloka* beginning with the word *daivī*. “This *māyā* is called *daivī* because it deludes the *devas* (the *jīvas*), who are divine by nature, but who are absorbed in the sporting pleasures of sense enjoyment. This *māyā* is *guṇa-mayī*, composed of the three *guṇas*. The word *guṇa-mayī* has another meaning. It has the form of a strong rope with three strands. This *bahiraṅga-śakti* which belongs to Me, Parameśvara, is *duratyayā*, extremely difficult to cross over. No one is able to cut this rope and become free from the bondage of the *guṇas*.” Śrī Bhagavān says, “Believe Me.” Then He touches His own chest, and goes on to say *mām*, “A person can only transcend this *māyā* if he exclusively surrenders unto Me in this form of Śyāmasundara.”

### **Vivarta-vāda:**

*Vivarta-vāda* is the erroneous concept; propounded by Śaṅkarācārya, that God is no longer complete after He expands His energies for creation. *Vivarta-vāda* is the Māyāvādī interpretation of the *Vedānta-sūtra* that the Supreme Lord becomes changed when He expands and that all manifest varieties are unreal.]

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 This false ego is called intellect when it is steady in outward vision of seeing all objects as meant for one's personal enjoyment (*bāhya-darśana*), averse to Lord Hari.

Steadily, from the external perspective, the false ego which arises from aversion to Hari, becomes stabilized and is termed as ‘intelligence.’

This very false ego, when it gradually becomes fixed in an external perspective opposed to Lord Hari, is called the intellect (*buddhi*).

Again, that same mortal, impermanent, and unstable intellect, when it engages in deliberation and decision-making due to its fickleness, is called ‘mind’.

Later, this mortal, non-eternal stabilized intelligence, due to its fluctuating nature, in the process of accepting and rejecting, becomes bewildered and sees the existence of ‘I-ness’ within the mind.

The mind takes shelter of the illusory potency of Lord Kṛṣṇa which fetters the conditioned living entities with the three ropes or shackles of the mode of goodness, passion and ignorance (*guṇa-māyā*) during its sojourn in *devī-dhāma* (the prison house of the mundane material whose warden is Durgā-devī seated upon the ferocious lion). Here the mind gets to enjoys the faculties or senses and their corresponding sense objects. In a gross way, it appears that the mind has become the master or proprietor of these mundane sense objects.

**Alternative:** The mind takes shelter in the illusory potency of Lord Kṛṣṇa, which binds conditioned living entities with the three ropes of the modes of goodness, passion, and ignorance (*guṇa-māyā*) during its stay in *devī-dhāma*, the prison house of the material world, overseen by Durgā-devī, who is seated upon a ferocious lion. In this realm, the mind engages with the senses and their corresponding objects. On a superficial level, it may seem that the mind has become the master or proprietor of these mundane sense objects.

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Here, at this point, the zenith of his averseness to Hari is seen.

Here, the peak of their aversion to Hari is observed.

Being totally averse to Śrī Kṛṣṇa, who is the Supreme Absolute Truth, the living entities have achieved the most despicable and regrettable destinations. This is all due to their misuse of the minute freedom and freewill that Bhagavān had bestowed upon the conditioned living entities.

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Having reaching the material world which is the fortress or citadel of Goddess Durgā (*devī-dhāma*), the living entities did not engage their five knowledge acquiring senses, five working senses and the mind in the devotional service of Bhagavān Śrī Kṛṣṇa who is the Supreme Absolute Truth. Instead they engaged their eleven senses in the service of relative or immediate truth such as friends, relatives, wealth and prestige.

Śrī Gaura Bhagāvan then engaged him in that service which is averse to Him.

Bhagavān Śrī Kṛṣṇa also engaged them in the service of the material world and materialistic nondevotees as a punishment for their disinclination (aversion) to His loving devotional service.

In this hapless condition, due their intense and fearsome aversion towards Bhagavān Hari, some living entities assumed that Bhagavān is also the object of their sense enjoyment.

The mood of separation (*vipralambha-rasa*) from Lord Kṛṣṇa enhances the joy experienced by the devotees in meeting Him—this is the topmost truth enunciated in all the scriptures such as *Ujjvala-nīlamanī*. However conveniently forgetting this conclusive truth, they made a horrendous mistake of regarding mundane sex affairs between a lusty man and a lusty woman to be the manifestation of Śrī Gaurāṅga (who highlighted and taught by example the mood of intense separation from Lord Kṛṣṇa) or Śrī Kṛṣṇa (who is the Supreme Enjoyer of the *gopīs'* selfless love).

The deluded living entities have imaginary or pseudo devotion or dedication towards Bhagavān Śrī Kṛṣṇa. They have the false ego of belonging to the following





### ***jñāninas tattva-darśinaḥ***

**Translation:** Acquire this *jñāna* (knowledge) by offering prostrated obeisances to a *guru* who imparts transcendental knowledge, by asking relevant questions from him and by rendering service to him. The *tattva-darśīs* (knowers of the Absolute Truth), who are expert in the imports of *śāstra* (scriptures), and the *jñānīs*, who have realized the Absolute Reality, will enlighten you with that *jñāna*.

The heretics instead wanted to understand Śrī Kṛṣṇa, who is the embodiment of the Supreme Absolute Truth, through violence. This reprehensible determination or stubborn desire caused them to be established in the quagmire of untruth and blatant falsehood.

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ସତ୍ତ୍ୱାତ୍ମକା ସତ୍ତ୍ୱାତ୍ମକାୟ ନମଃ ସତ୍ତ୍ୱାତ୍ମକାୟ ନମଃ ସତ୍ତ୍ୱାତ୍ମକାୟ ନମଃ ସତ୍ତ୍ୱାତ୍ମକାୟ ନମଃ

The devotees of Lord Viṣṇu (Vaiṣṇavas) or devotees of Śrī Gaura-hari (*gaura-bhaktas*) represent the epitome of truth. The above-mentioned activities of the heretics are opposed to the principles of unalloyed devotional service of Lord Kṛṣṇa. Therefore those activities are not counted as the limbs such devotional service of Lord Gaura-hari (*gaura-bhakti*).

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Giving up the association of imitationists and pseudo-devotees serves as the precise example of their truthfulness.

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In a real sense, the only object of worship for those who have taken shelter of the lotus feet of Śrī Gaurāṅga are the lotus feet of Śrī Gāndharvikā (Śrīmatī Rādhārāṇī) and Śrī Giridhara (Śrī Kṛṣṇa who lifted Govardhana mountain on the small finger of his left hand).

In reality, the sole object of worship for those who have taken shelter at the lotus feet of Śrī Gaurāṅga is the lotus feet of Śrī Gāndharvikā (Śrīmatī Rādhārāṇī) and Śrī Giridhara (Śrī Kṛṣṇa, who lifted Govardhana mountain on the little finger of his left hand).

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This is the essence of truthfulness for the devotees of Śrī Gaurāṅga Mahāprabhu.

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This is the essence of truthfulness for the pure devotees of Śrī Gaurāṅga Mahāprabhu.

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This is the essence of truthfulness for the unalloyed and eternally pure devotees of Śrī Gaurāṅga Mahāprabhu.

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If one deviates from the actual worship of Śrī Gaurāṅga and instead follows the false and hollow teachings of heretic sects, then one cannot engage in the devotional service of Śrī Gaurāṅga.

ସତ୍ତ୍ୱାତ୍ମକା ସତ୍ତ୍ୱାତ୍ମକାୟ ନମଃ ସତ୍ତ୍ୱାତ୍ମକାୟ ନମଃ ସତ୍ତ୍ୱାତ୍ମକାୟ ନମଃ  
ସତ୍ତ୍ୱାତ୍ମକାୟ ନମଃ ସତ୍ତ୍ୱାତ୍ମକାୟ ନମଃ ସତ୍ତ୍ୱାତ୍ମକାୟ ନମଃ ସତ୍ତ୍ୱାତ୍ମକାୟ ନମଃ

Bhagavān Śrī Gaurāṅga Mahāprabhu is not the product of Śrī Kṛṣṇa's illusory potency (*māyā*) or He is not the puppet of Śrī Kṛṣṇa's *māyā*. Or He is not hallucinating or intoxicating beverage brewed by the imagination of living entities

He alone is the combined form of Śrī Gāndharvikā and Śrī Giridhara.  
He is certainly not any different object.

When Bhagavān is equipped only with His atomic conscious *jīva-śakti*, then His expansion (*aṁśa*) is called a *vibhinnāṁśa jīva*. However, when that same Bhagavān is replete with all of His potencies, then His expansion is called *svāṁśa*. Thus all the objects have manifested from Śrī Kṛṣṇa's *svāṁśas* (the unlimited direct expansions of *viṣṇu-tattva*, such as Vāmana, Govinda, Nārāyaṇa, Pradyumna, Vāsudeva and Ananta) and *vibhinnāṁśas* (separated expansions or ordinary living entities). Śrīmatī Rādhikā, the most complete *śakti* (potency) of Kṛṣṇa. She is Herself Īśvarī and all other *śaktis* manifest from Her.

There are innumerable, eternal, spiritual planets such as *Vaikuṇṭha*, *Ayodhyā*, *Dvārakā* and *Goloka Vṛndāvana* which are known as *nitya-jagata*. Moreover there are many temporary, material universes called *brahmāṇḍas* which are ruled by different Lord *Brahmās*. Since these universes lack real happiness and there is only semblance of happiness there, they are called *kalpanā-jagata*. However all the original shelter of all these eternal places of residence (*nitya-jagata*) as well as temporary abodes (*kalpanā-jagata*) are *Śrīmatī Gāndharvikā* and *Śrī Giridhara*.

Therefore the only object of worship of the Gauḍīya devotees who have exclusive shelter at the lotus feet of Śrī Gaurāṅga-deva are Śrīmatī Gāndharvikā and Śrī Giridhara. Otherwise the devotional service of these devotees will be considered unauthorized on the basis of the following verse of the *Bhagavad-gītā*.

**(Śrīmad-Bhagavad-gītā 9.23)**

O Kaunteya (Arjuna), those who worship other *devatās* (demigods) with faith actually worship Me alone, but in a way that is unauthorized.